

## The Bloomfield Record.

### POST OFFICE.

Mails arrive 8:45, A. M., and 8:45, P. M. Mails leave, 7:00, A. M., and 3:00, P. M.

### MONTHLY CALENDAR-MARCH.

SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

### TRAIN TIME.

MONTCLAIR & GREENWOOD LAKE RAILWAY.  
Leave Montclair for N. Y.—6:00; 7:22; 8:42, A. M.; 2:09; 4:41, P. M.  
Arriving, Lake New York, foot of Cortlandt and Dutchess streets.—7:30 A. M.; 12:00, M.; 4:30; 6:30; 8:30, P. M.  
Office, 37 Montgomery street, Jersey City, where Commutation Tickets can be obtained.

JACOB F. RANDOLPH,  
President.

### Extravagance of Modern Society.

BREV. T. DEWITT TALMAGE, D. D.  
It is absolutely necessary that we draw a line between that which is the lawful use of beautiful adornments and that extravagance which is the source of so much crime, wretchedness, and abomination in our day. That is sinful extravagance when you go into anything beyond your means. That which is right for one may be wrong for another. That which is lawful expense for a queen may be sinful outlay for a duchess. That which may be economy for you with larger income may be squandering for me with smaller income. But when men and women cross over the line which separates between what they can pay for, and still keep a sufficiency to meet moral obligation on the one hand, and on the other hand, that extravagance which one's means cannot compose they have passed from the innocent into the culpable. Against that line we have gone "in multitude" that no man can name."

We judge of what we ought to have by what other people have. If they have a sumptuous table, and fine residence, and gay turn-out, and exquisite apparel, and brilliant surroundings, we must have them, irrespective of our capacity to stand the expense. We throw ourselves down in despair because other people have a seal skin coat, and we have an ordinary one; because others have diamonds, and we have garnets; because others have Axminster, and we have Brussels; because others have lambrequins, and we have curtains. What others have we got to have? Those who have families will be able to pay their rent, and in debt to a very merchant in the neighborhood, who stands upon a pedestal in their circumstances, and run so near the shore that the first misfortune in business or the first beginning of sickness tosses them into panic. There are thousands of families moving from neighborhood to neighborhood, staying long enough in each one to exhaust all their capacity to get trusted. They move away because the druggist will give no medicine, and the butcher will afford them no meat, and the bakers will give them no bread, and the grocers will furnish them with no more sugar until they pay up.

There are circumstances where men can not meet their obligations. It is not honest for some men to fail as it is for other men to succeed. And if their debts are brought through the misfortunes of life they are thrown and they can not pay their debts. That is one thing; but when you go and purchase an article for which you know there is no probability of your ever making recompence, you are a villain! Why don't you save the time of the merchant and the expense of an accountant for him? Why don't you go down some day to his store, and when no one is looking, shoulder the ham and square-rib, and in modest silence take them along with you? That would be a lesser crime; for now you get not only the merchant's goods, but you get his time, and you rouse up his expectations. If you must steal, steal so it will be the least possible damage to the trader.

My friends, society has to be reconstructed on this subject; you have no right to ride in a carriage when you owe the wheelchair which furnished the jaded, and the invalid who carried the bloated sum, and the lame master who caparisoned the gay steeds, and the liver-mani who furnished the stabling; and the driver who sits with roseted hat on your coach-box. I am glad to see you ride. The finer your horses and the better your carriage the better it pleases me. But if you are in debt for the equipage, and hopelessly in debt, get down and walk like the rest of us! It is well to understand that it is not the absolute necessities that we find it so hard to meet, but the fictions wants God promises us shelter, but not a palace; and food, but not a back door. As long as we have enough to cover the primitive necessities of life, we ought to be content until we can afford the superfluities. As soon as you see a man deliberately content that his outgo shall exceed his income, you may know he has started on the broad road to bankruptcy and moral ruin.

This wholesale extravagance accounts for a great deal of depression in a national financial way. Aggregates are made up of units, and so long as one-half of the people of this country are in debt to the other half, you can not have a healthy financial condition. The national revenue is drawn off, not only for those that are positively pernicious. The theatres of New York cost that city every year two millions of dollars. We spend in this country ninety-five millions of dollars every year for cigars and tobacco. In the United States we expend annually one thousand four hundred and eighty-three millions of dollars for rum. Now, take these facts, and it is strange that our national finances are crazed? If you have an exportation of bread-stuffs four times what you have now, and an importation of gold four times what you have now, there would be no permanent prosperity in this country until people quit their evil-lavishing, and learn honest economy.

This wide-spread extravagance also accounts for much of the crime. It is the source of many abscondings, bankruptcies, defilements, and knavery. The store on Broadway and the office on Wall street are swamped by the residence on Madison square. The husband and father has his outfit captured because he carries too much sail of point-lace and Antille guipure. That is what destroys Ketchum, and Swartwout, and ten thousand men not so famous. That is what springs the leak in the merchant's money till, and pulls down your trust companies, and cracks the pistols of your suicides, and hails this nation on its high career of prosperity. I arraign this mon-

ster of extravagance in the sight of all the people, and ask you to peal it with scorn and denounce it with your anathema.

This wide-spread extravagance also accounts for much of the pauperism in the country. Who are the individuals and families who are thrown on your charity? Who has sinned against them that they suffer? It is often the case that their parents, or their grandparents, had all luxury lived everything up, more than lived even dying up, and then died, leaving their family in want. The grandparents of these beggars clapped on Burgundy and woodcock. There are a great many families who have every luxury in life, yet expend every dollar that comes in, and perhaps a few dollars more, not even taking the common Christian prudence of having their lives insured. While they live all is well, but when they die their children are pitched into the street. I tell you a man has no right to die under such circumstances. It is grand largesse, even his death. If a man has been industrious and economical, and has not a farthing to leave when he dies, it is as goes away from them, he has a right to put them in the hands of the Father. The Fatherless, and know they will be cared for; but if you with every comfort in life, are lavish and improvident, and then depart this life leaving your children to be hurried into pauperism, you deserve to have your bones sold to the medical museum for anatomical specimens, the proceeds to furnish your children bread. I know the subject cuts close. I expected that some of you in high dudgeon would get up and go out. You stand it pretty well. Some of you are making a great swash in life, and after a while die, leaving your families beggars, and you will expect the minister of the Gospel to come and stand by your side, telling him about your expedient, but I will tell you what my text will be—"He that provideth not for his own, and especially for those of his own household, is worse than an infidel."

This extravagance is becoming more and more wide-spread. A statistician has estimated that there are in New York and Brooklyn four thousand five hundred women who expend annually two thousand dollars each in dress. It is no rare thing when the wedding march sounds to see dragging through the aisle a bridal dress that has cost its thousand or fifteen hundred dollars. Things have come to such a pass that we over wear us we wipe the tears away with a hundred-and-fifty-dollar pocket-handkerchief.

This wicked extravagance shows itself more forcibly than on the funeral day. No one I see seems willing to speak of it, so I will speak of it. There has been many a man who has died solvent, but has been insolvent before he got under the ground. One would think that the two debts most sacred would be debts to the physician and the undertaker, since they are the last two debts contracted; yet those two professions are swindled more frequently than any other. In the agitation and excitement the friends come, and they want extraordinary attention, and they want extraordinary expenditure, and then when the dead soul is past thought of, they are buried. What are those two professions to do under such circumstances? If a merchant sells goods, and they are not paid for, I understand he can reclaim the goods; but if a man departs this life, and through his friends, indeedness is contracted that is not met, there seems to be no relief, for the patient has gone off with the doctor's pills and the undertaker's white slippers. Greenwood and Laurel Hill and Mount Auburn hold to-day thousands of such swindles.

There are families that you know who, in the effort to meet the ridiculous and outrageous customs of society in regard to obsequies, have actually reduced themselves to penury. They put their last dollar in the ground. They wanted bread, and could not give them a shilling there is in England what they call a funeral reform. It is high time we had such a reform society in our own country.

My friends let us put ourselves in the array against this God defining extravagance. Buy not those things which are frivolous, when you may after a while be in lack of the necessities. Buy not books you will never read, nor pictures you never study. Put not a whole month's wages into one trinket.

Keep your credit good by seldom or never asking for any. Pay. Starve not the wheelwright who furnished the jaded, and the invalid who carried the bloated sum, and the lame master who caparisoned the gay steeds, and the liver-mani who furnished the stabling; and the driver who sits with roseted hat on your coach-box. I am glad to see you ride. The finer your horses and the better your carriage the better it pleases me. But if you are in debt for the equipage, and hopelessly in debt, get down and walk like the rest of us!

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